Volume XVIII Chicago, Ill., April, 1941 Number 1

The Liberalist

SPRING MORNING

There comes a time every year when the first wild winds of spring are ruffling the new green of the trees, when my heart seems to be seized out of my body and borne aloft on the back of a bluebird, when the sound of the robins singing beneath my window at dawn is to my ears the sweetest music in the world. Over the meadow road the sound of Spring's laughter is ringing, and a bird is piping one clear word, "Joy! Joy! Joy!" his small throat swelled with happiness. Then it seems that I must be out beneath the sun, running in the dancing light, and calling to the lark that comes once more to the garden gate. The flowers are blooming, the world is blooming, and my heart is blooming with the magic of spring.

—Ruth Denning.

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The Liberalist

Preston Bradley .....Editor

Grace Thayer Bradley.....Associate Editor

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Meditation

"Dear Source of Life, of Inspiration and of Love, Thou dost understand that it is the desire of our heart this morning, the deepest longing of our heart, that everyone in association with this moment of prayer might make their own prayer. Might every heart and every life, no matter what their theology might happen to be, or what their religious loyalty might happen to be, have but one phrase this day: Teach me to pray. Help us to find those attributes and those necessary and inevitable attitudes which will bring us, just as we are, into the presence of the divine. And then we know that that presence will have such transforming power that every interference will be melted away, and we shall be the kind of person with the kind of mind and the kind of heart that in our highest and best moments we know we ought to be: Lord, teach us to pray.

Out upon the wings of the morning in which all of the fury of a releasing winter will spend its last great gesture of anger, in a morning of tumultuous storm and tempest and cold: Lord teach us to pray. And we would breathe out in the atmosphere of unity and of love all the life-giving strength from our Teacher to every person ill, every person suffering, suffering in the agony of actual physical pain or the deeper agony of mind and conscience. Wherever men and women are this moment, if they are in touch with this service, whether here or listening, demonstrate the mighty power of Thy love to change life. Might people who are trying the wrong way try the right way; might people who have found life so immersed and so complicated and involved that they do not know which way to turn next have revealed to them the clarity of the way; make the pattern plain: Lord, teach us how to pray.

And while we wait with receptive hearts and open minds, with all the week's activities of work and anxiety behind us, in this precious moment we will pray the classic-mold prayer and wait:

'Our Father, who art in heaven, etc."

"IS IT USELESS TO PRAY?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, March 16, 1941.

•

"When General Grant was in the last few months of his life, he was visited one time by one of his associates who had fought with him in the Civil War. Already the carcinoma from which he was suffering, which failed to respond to any kind of treatment and which finally brought about his death, had developed to the point where General Grant was beginning to give some consideration, quite unlike his traditional point of view, to the spiritual values of life.

His visitor sat down beside him at his bedside and started to praise him and tell him what a great General he was, and what a great man he was, and how he had exercised such a fine knowledge of military affairs, and kept on in his effulgent praise of the General, and General Grant made no response at all; but after his visitor was through with all of this praise and this heaping of honor and glory upon General Grant, the General turned to him and said: "What do you know about prayer?"

Here was a man dying with cancer, a man who had been General of one of the most heroic groups of men in all the world's history, a man who had been honored by being twice elected President of the United States of America, a man who had every honor conferred upon him, and in his subsequent journey around the world had been received everywhere with honor and distinction, and he was dying, and he knew he was dying, and every other thing that had been so much a part of his life now assumed its true significance, and the one thing that was uppermost in his heart and mind was prayer, and he turned to that visitor and said: 'What do you know about prayer?'

Might I ask myself that question this morning, for the sermon will be my answer: 'What do I know about prayer?' And if I were to go to this fine congregation and stop personally, as I came to each one of you, and quietly say to you 'What do you know about prayer?' you would preach a sermon too, for there is not one of us, audience or speaker, none of us but what has prayed: atheist, materialist, there has never been a human heart that ever beat that sometime did not beat a prayer. You have breathed a prayer and most of us do a great deal more praying than we think we do.

And I thought in this Lenten season, in keeping with the spirit of this time when we are emphasizing the importance of cultivating and deepening our spiritual foundations, it might be well for us quietly to consider my answer from my experience as to what I know about prayer. I cannot tell you your experience and I cannot speak from your experience, I can only speak from my own.

First, I want to clear away the rubbish about the subject. I think that is important and necessary before we form any conclusions or make any deductions at all. I realize that I am speaking this morning inevitably to many people who have all sorts of philosophies and all sorts of ideas about prayer. I am speaking to the Roman Catholics, I am speaking to Christian Scientists, I am speaking to the Atheists, I am speaking to probably every single variety of interpretation and attitude and philosophy on the subject of prayer. Will you spare me your criticisms by remembering that I am only speaking for myself? I am not speaking as a Roman Catholic,

nor as a Christian Scientist, I am not speaking as any identification in the field of traditional approach to the subject of prayer. It is not a formula that someone has designed or written for me, and it is not a formula that I repeat as a part of a ceremony or ritual; my philosophy of prayer and my response as to what I know about prayer have only come out of the depths of a life which has tried to pray and who believes in prayer, believes in it with all his heart and soul.

I ask you to spare your criticisms if I should perchance jar a little bit your own traditional points of view, because I warn you, if you cannot stand a little bit of a jar you had better tune off your radio now, and the rest of you had better go home, because it is a subject that to me is so important and so vital that I cannot do any compromising; I must tell you my experience with prayer and I want to clear away the rubbish first, the debris, all of these attitudes that leap up so naturally and which constitute such interference to the fine understanding of prayer and to the achievement of prayer results.

I repudiate, and I base it not only upon a rationalization of the subject but I base it as well upon an experimental contact with the subject, I repudiate utterly and wholly that God is the kind of personality who must be begged and pleaded with in order to do what any decent person would do without being asked! I do not accept, and I cannot accept any idea of God which makes him a dictator or a tyrant, a mind that must be appeased! Whatever conception of God I must have, and I have a very definite one that works perfectly for me, it has never failed me in one moment of time or one second of my life, and that's the kind of a God which I would like to make articulate and pragmatic and understandable on the part of each of you this morning in connection with our thought of prayer.

That is why I never pray for rain. There was a period in the nation, not so very long ago, when we had a drought and the churches and ministers all got together and prayed for rain, and I did not pray. A great many people were shocked, and the reason I did not pray was because God was not responsible for the drought and I did not want to lay something upon his shoulders that he was not to blame for. The drought was the creation of man's greed when he took off all the trees and vegetation of the upper Mississippi River, the natural reservoir for the surplus waters of that region, and when the balance of Nature was destroyed by the greed and lust for gains of men and the surplus was thrown into the channels of the Mississippi River, that river could not handle it and it resulted in floods, and later when man had disturbed the balance of God's world and the natural reservoirs had been destroyed by the absence of trees and vegetation, it resulted in a drought, and then man turned to God and cried: 'O, God don't have a flood! and O, God, don't have a drought!' and we had days of prayers for floods and droughts. I know that that may be shocking to some of you and I will get a basketful of letters this week saying it is irreligious — it is definitely rational and definitely true. It is like a Church I knew of once in Kansas, that had a very spiritual, vital and dynamic minister, and Kansas was having a drought and so the Board of Trustees, and the members of the Church said to their preacher: 'We ought to have a day of prayer for rain.' So they all got together and had a day of prayer, and the preacher prayed vociferously and loud until he shook the heavens, and a deluge started at four o'clock in the afternoon and it rained, and rained, and rained, and it rained for ten days, and then the Board of Trus-

tees got together and they had a meeting and they condemned their minister and said: 'If we are going to have a preacher who can get rain like that, we ought to have a preacher who knows something about the needs of agriculture.' You think that through, ladies and gentlemen and you will see my point, and if you do not think it through, you never will; it will appear sacrilegious.

We had an old farmer in my part of the country when I was a little boy who usually had very fancy horses and they were very dynamic horses. They loved to run and sometimes they ran away. One day he was coming into town and he had a bay gelding that was a magnificent bit of horse flesh but shy and nervous. Finally, coming down the road it saw something on the side of the road that frightened it, and away it went! It was a perfect runaway and fortunately the farmer got out of it without being hurt. Afterwards, somebody asked him: 'What did you do in the midst of that runaway?' And he said: I prayed and I prayed and I prayed until the whipple-tree broke, — then I went on my own.'

There are a lot of people who never get this subject of prayer straightened out at all, and their prayers go unanswered, and as a result they sometimes desert all religious emphasis and all spiritual vitality and then find themselves deeper and deeper and more deeply enmeshed in the materialistic emphasis of their lives until they cannot pray, and that's just where you can get. Individuals can become so immersed in their physical and materialistic environment that their troubles and their difficulties and sorrows, heartaches, disappointments and frustrations and tragedies become utterly so tyrannical over their own lives that the thought of prayer is obnoxious in itself.

Now, what is prayer? I cannot give a definition of what prayer is to you, I can only reveal what it means to me. First: Every experience which I have ever had, every bit of knowledge which I have ever been able to get, which is far too little, and every particle of information which I have ever been able to acquire, which is far too little, everything at this moment authenticates adequately and satisfactorily to me that I am in a law-governed, spiritual universe,—a universe where there are no accidents. Every accident is but the violation of a law. I was called the other night to the home of a certain family, in the middle of the night, to talk with a father and mother in the prostration of the agony of the greatest grief that could possibly come to them, with their two lovely children lying on slabs in an undertaker's room not far away, the victims of a frightful automobile accident in which two people were killed and three others injured, incapacitated for life; and that mother and father were walking the floor, in agony. The father would come to me and put his hand upon my shoulder and look into my face and say: 'I cannot pray,' and the mother, weeping as only a mother can weep, and suffering as only a mother can suffer under such circumstances, said to me: 'O, Doctor Bradley, why did God do this to us?'

That is where we all run into difficulty; trying to lay it on God. God had nothing to do with that automobile accident anymore than he had anything to do with the violation of any other law. Those children, — I did not say it to them, — but I knew what caused the accident. It was when the brain of that young driver had been befogged and clouded with alcohol. Don't blame God for something that drink did! It was not God that did that, it was the violation of a law that did it, and that law is, that when man attempts to be a substitute and become more than God and when he violates all the laws of speed and all good judgment of traffic, and

every other thing, under the stimulus of an artificially created sense of confidence, he leaves God out of the picture! Don't blame God. Blame the violation of a law!

I say to you, my friends, those of you who have been hearing me preach all during these years and know the philosophy which I try to bring that is constructive and creative, I say to you that this is a universe of law, a universe of harmony, a universe of infinite good, a universe of infinite tenderness, and all the heartaches, tragedies, sorrows, wars, bloodshed, agony which this universe is now experiencing **IS NOT THE FAULT OF GOD; IT HAS COME BECAUSE PEOPLE WOULD NOT GOVERN THEIR LIVES BY THE GOD-STANDARD, AND WHAT WE ARE HAVING TODAY IS THE RESULT OF OUR OWN VIOLATION OF THAT STANDARD!** Nothing the matter with the soundness of the heart of this cosmos. Every star, every planet, the rhythmic rise and fall of the sea, the beauty of the night, the rhapsody of the dawn, the pageantry of the sunset, the laughter of little children, the bleating happiness of the gamboling lamb, this whole universe is God's world, and when it becomes less than God's world the fault is not God's, it is yours, and it is mine; we are the ones!

What is religion? I think religion is nothing more nor less than my being always true to the highest and best I know: that's religion to me, being true and loyal to the highest and best I know. Praying, to me, is not a matter of formula; not a matter of words, not a matter of form, not a matter of kneeling or standing up; prayer is not a ceremony and it is not a phrase, prayer is the deep, conscious, prolonged, ever-increasing effort to adjust my will, my intelligence, my life, all I am, to the Infinite and Divine intelligence who holds infinite space in the palm of His hand. And when I ask a selfish prayer: 'God, make me well; God, make me rich; God, make me strong; God, don't let tragedy and illness come to me; God, I pray, I pray, God, keep away this and that, let me become this and that' I am not praying, I am trying to make articulate ambition. I want something because I am who I am, and I want to avoid something because I am who I am, and so I ask myself this question: Why should this come to me? Why should sorrow, death, disease, why should these come to me? And that is not prayer.

I affirm, I say definitely, — I do not want to say it dogmatically because I react from dogma and dogmatic utterances, but I affirm definitely that disease, misfortune, accident, trouble and sorrow can be deflected, diverted! Never powerful in our lives, never present in our lives except for a definite purpose! That these things need not be, and can be avoided by the preparation which is of a long, persistent, careful character of conforming your will to the will of God, and the trouble starts when you substitute your will for the will of God, and you say: 'It is my will, it is my wish, it is my desire that these things be', when the perfect prayer is not an utterance, it is an attitude; it is not a thing, it is a way; it is not a formula, it is a relationship. What is your relationship to the infinite at this moment? Will you ask yourself that question: Is my life filled with envy, is it crowded with jealousy, is it steeped in cynicism? Is my mind impure, are my hands unclean? Have I lied about something? Am I lying about something? Am I honest, am I a cheat, am I a hypocrite, am I a liar?

Ladies and gentlemen, clean house. Clean house with your minds. Clean house with the debris and filth of life! Clean house! It is power, it is strength, it is recovery, it is directness — that's prayer! The difficulty is we are all selfish; in the parlance of an

old phrase, we want to have our cake, we want health, social position and financial success, sunshine in the sky, and happiness, everything — we want our cake, and at the same time eat it, too. And then we start to pray, and it is remarkable the number of people who don't know anything about it and who cannot pray until they get floored; until the bottom drops out. I have known people who had not breathed a prayer in twenty-five years until they thought they were going to die, and then, O, how they could pray! Suddenly they melted and they exclaimed: 'O, my, now I can pray!' I know people who have not breathed a prayer for years until they lost their money. I never saw so many religious people as right after bankruptcies. I have known fathers and mothers who, when they sat down at the table never breathed a prayer or a word of grace—never did it in their lives until we took one of those lovely children one afternoon out to Graceland and left him there, and then they prayed.

It is all wrong; you could avoid it all. True prayer is not asking God for anything; **true prayer is not asking God for anything. I repeat, true prayer is creating such a union with God that whatever happens you are not defeated!** True prayer is not asking God that you miss the hard way, true prayer is not asking God that you only know the easy path, true prayer is the establishment of such union with God that above the illness, the trouble, the worries, the grief, the sorrow, the pounding, the battering, the bickering, the tempest of life, you can cry **'I AM THE MASTER OF MY FATE. I AM THE CAPTAIN OF MY SOUL!'** Then you have found God and you have experienced prayer!"

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WAY BACK WHEN . . . .

by Grace T. Bradley

With this April number The Liberalist reaches its eighteenth year. In April, 1924, the first number was issued as an experiment—just to see if our church people would care for it. It was then called "The Liberal." A few years later this title (not being copyrighted) was stolen from us and copyrighted so that we could no longer use the name and then we re-christened it "The Liberalist." All through these years it has been printed every month, and it has gone into nearly every state in the union and to several foreign countries.

Perhaps it would be interesting to glance back over a few of those first "Liberals" and see what The Peoples Church and the allied organizations were doing then. Let me see—Mr. C. K. Anderson was President of the Board of Trustees, — Mrs. P. E. Goold, Secretary, and Mrs. Thomas A. Harrison Treasurer, then as now. Mr. Anderson is still a member of the Trustees. Mrs. Harrison took Mrs. Goold's place as Secretary when Mrs. Goold went east to live with a friend when her health failed, later she lost her eyesight, and it is some years now since she passed through the Portal; she was brought back to Chicago one summer day and laid beside her beloved "Uncle Will" in Rosehill. All who knew Mrs. Goold hold many happy and loving memories of her in her activity in the church. She was the second president of the Woman's Club and held that office all through the difficult years of the World War.

In the first number of The Liberal we learn that Mrs. Jane Waters French was president of the Woman's Club, having served two terms. The Annual Meeting of the Club being held that very month, it was reported in the May issue, which states that Mrs. A. W. Fuchs has resided in Milwaukee a number of years. At that time Mrs. Bradley was Program Chairman.

On two Monday afternoons a month the Club held meetings at the Edgewater Beach Hotel, the programs there being of artistic and cultural merit. On alternate Mondays the Educational and Philanthropic Departments met in the homes of members. Bear in mind at that time we had no permanent home. The Church services were held in the Pantheon Theatre on Sheridan Road. The church was not built until 1926.

The Young Peoples Club was called "The Temple Club", and we see that William Herzog was president, Newman Dumont vice-president, and Vera Megelin recording secretary. A little later on Mr. Herzog married Miss Megelin and James Bradley-Griffin became president.

It is interesting to note that announcement was given in this first "Liberal" of the organization of the Choir for the Peoples Church. "An innovation in the services of the church has been the organization of a large chorus choir", the article states. Mr. DeWitt Durgin Lash was engaged as Director, Dr.A. P. Baur was organist. There were sixty-eight members in that first choir. Mr. Lash was the founder, and conductor at that time, of the American Philharmonic Society. He remained with the church as director of the choir until September, 1926, when he moved to Los Angeles to be director of music in his brother's church.

Two items in "Church News" catch my eye, which I will quote:

"Easter service in The Peoples Church (Pantheon Theatre) will be long remembered. It was the greatest Sunday in the history of the church. 2700 people attended the service and many hundreds were turned away."

and then this item:

"The Building Committee of the Board of Trustees are investigating several pieces of property with a view of purchasing for building the future home of the church!"

In the light of all that has happened since that item appeared in "The Liberal"—these many years the church building has been a reality—it seems hard to believe there was a time when we looked for property upon which to erect our dream. In relation to this it is interesting to note in May "Liberal" of the following year there is an announcement of "a service to be held on the site of our new church, during which the ground will be officially broken for our church building." The account states that "Dr. Bradley will deliver an address and the choir will sing two anthems. Every member and friend is invited to attend. This service will follow the regular Sunday morning service." Those who attended this ceremony will recall that it was a brilliant day—that June Sunday—and very warm. Our hearts overflowed with joy and gratitude as we walked from the Pantheon Theatre to "our property" on Lawrence Avenue—just a big empty lot of rough ground—but oh! our dream had come true! Later on — in the October "Liberal" Dr. Bradley wrote an article entitled "Looking Forward" in this he said:

"From the very first service in 1912 I have dreamed of a home of our own. At last the dream is leaving the land of shadows and takes on the characteristics of reality. We have made once more the adventure of faith. Over on Lawrence Avenue the sound of the builders is heard. I shall watch the building grow, stone upon stone, brick upon brick, with joy in my heart and memory playing the accompaniment."

In the early life of "The Liberal" Dr. Bradley had a little more time to sit at his desk and he wrote a most interesting column he called "Book Chats." Now for eight years he has given the Wednesday Book Lectures in the Church to vast audiences, and speaks over the radio every weeknight except Saturdays. So we've no more "Book Chats", in the magazine.

In 1926 "The Liberal" carried a serial for ten months, written by Mrs. Bradley. It was a travelogue, entitled "Ye Editors Go A Touring", giving a vivid account of their trip by automobile through New England, with a two-week stop-over at Star Island, where Dr. Bradley was the preacher and lecturer at the Unitarian summer conference. Three Christmas stories also have been published in the Liberalist from the pen of Mrs. Bradley, and every number of the magazine has carried a feature article by her, with few exceptions, as well as reports of the various organizations.

It has been a labor of love throughout, as every dollar received from the sale of the magazine has gone into the church treasury. It is published the year around and the four summer numbers (June to September) form the only contact with Dr. Bradley and the church during vacation days. The little magazine is sort of a link of friendship. Mrs. Bradley writes of her garden, Dr. Bradley tells about his fishing trips and the books he is reading. The Woman's Club picnic, the Choir Outing, the Professional and Business Woman's Club outing, etc., etc., are all recorded, so that "while we are separated one from the other" we may keep in touch with our church groups and church interests. And always in each issue there is published one of the sermons preached from the pulpit of The Peoples Church by Dr. Bradley. Obviously this forms the real value of the magazine.

This being neither a church history nor a history of the Woman's Club, I must control the impulse to write more about the interesting happenings I find chronicled in the early years of "The Liberal" as I turn the pages of 1924-1926-26-28-30-32- as though turning the pages of our church life—year after year—on and on they go—out of the shadows into a new day. Many things long forgotten spring vividly back to memory in the perusal of the printed records. Many names appear of friends whose voices have long since been stilled and whose hand clasps ours no more—many whose enthusiasm and loyal work helped build the church.

From England and Ireland our readers write that "The Liberalist" furnishes them a link with civilization and a glimpse of a place not at war. And Dr. Bradley's sermons give them hope and encouragement.

So — — the little magazine has come of age, — an unpretentious paper — its editors offer it with no claim of literary value, fully realizing its many faults, but with the hope it may fill its mission of friendliness, of cheer, of helpfulness wherever it may go.

Report of The Woman's Club of The Peoples Church

Read at the Annual Meeting of The Peoples Church, March 3rd, 1941

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I shall give a brief report of the work done by The Woman's Club from October 14, 1940 to March 1, 1941.

We have a membership of 181, have had twelve regular meetings and many other gatherings, including the Bazaar held December 5th and 6th.

Our work is divided into three parts, social, educational and philanthropic.

Our Social Department has attempted to create a friendly feeling among the new members and to place them in the work where they will be most interested and happy.

In the Education Department we aim to make our programs first educational and then entertaining, and in order to carry out this plan we have had as our guest speakers, Dr. Bradley, our pastor, Prof. C. J. Harmon of Northwestern University, Emily Taft Douglas, James Bradley-Griffin and others, highly qualified in the field of education. One of the splendid features of this department has been the class in world affairs which has met from 11:00 to 12:00 on our regular meeting date.

For the past three years the Education Department has provided a scholarship to a young man studying for the liberal ministry at Meadville Theological School. This young man expects to graduate in June. Through the efforts of the committee a scholarship has been obtained at Lake Forest College and a young man is pursuing his studies there.

Our Philanthropic Department has done a vast amount of work. A number of the women have collected and distributed through the Church Guild clothing which has helped many people who were in need. This department has contributed sums ranging from $2.00 to $20.00 to the following instituitons:

Child Haven Home
Olivet Institute (Money and clothing)
Park Ridge School for Girls
Cancer Fund
Great Lakes Assn. for Soldiers and Sailors
Service Counsel for Girls
45 Christmas Baskets to the needy in the 9th District
Community Chest
Heart Fund
Boys' Club of Chicago
Shoe and stocking fund
American Indian Scholarship
Travellers' Aid

This committee has brought cheer and hope to many homes where they have called, and in some cases have secured employment for persons out of work.

The Conservation Committee has purchased an acre of trees to be set out and dedicated to the members of the club.

Our Ways and Means Committee has earned $372.28 to date.

The Club sponsored the Annual Church Bazaar. We worked very hard, had a good time, and cleared $2300.00, $2,000.00 of which was turned over to the church, the $300 being retained with which to purchase materials for next year's Bazaar.

Our cash receipts for the year up to March 1st were $4,344.90. The Treasurer's report for February showed a balance of $936.05.

Money has had no place in our plans except as it has made it possible for us to carry out our plans. We have attempted to carry out the purposes for which the club was organized and also to uphold the high ideals for which the parent institution stands.

We wish to thank all members and friends who have been so generous in helping us.

Mrs. Alice Lee.

THE UPTOWN PLAYERS JUNIOR THEATRE

Channing Hall was packed with an overflow audience on Saturday, March 29th. The occasion? "The Adventures of Tom Sawyer", presented by The Uptown Players Junior Theatre.

The first season of this young drama department, under the direction of Miss Lenore Brown, has established these young players definitely in the minds and hearts of their audiences. It was impossible to tell whether the children or the adults of the audience on Saturday, March 29th, had the better time.

An addition to the regular audience was made through members of both the Professional and Business Woman's Club and of the Woman's Club of the church sponsoring the sending of 100 children to see this performance. None of these children had seen a legitimate stage production before—they only knew "The Movies."

The church club women felt that such a project was well worth sponsoring, for is not the spreading of culture among all the people a dream worth making come true? Not that The Peoples Church can make it come true to "all the people", but it is well worth while to make it come true for even a small number of children. Then too, there is a lot of satisfaction in realizing such a a project right in one's own neighborhood. And how these things do spread! For there is good contagion as well as bad contagion.

Every member of the cast gave a creditable performance, while the majority were outstanding in their impersonations. As "Aunt Polly" prayed the Lord to be lenient in his judgment of Tom, one adult turned to another and said "Do you know that was done so well, I coud cry." Said the other adult: "Look at my face. I am crying." It was just that way all through the show. In every single part of it, it was an artistic, convincing performance, and one of which Miss Brown, the director, may well be proud.

This young drama group has been asked to give the same performance before an audience at the First Unitarian Church of Chicago at 57th and Woodlawn; later at Olivet Institute, and still later for a P.T.A. group in Niles Center.

Speaking again of contagion, let's try to trace the beginning of all this. Once a young pastor organized The Peoples Church. His name was Preston Bradley. Next to his ideal of preaching "liberality" to the world, he loved and believed in the drama.

The the Uptown Players of the Peoples Church was formed with J. Bradley-Griffin, director, and it grew and it grew, — until, this past season the plays of The Uptown Players have been presented in the Chicago Civic Theatre.

The Uptown Players are giving an unusual opportunity to young people to learn the art of the theatre. They are giving an opportunity to Chicagoans to see contemporary plays at popular prices. But far beyond and above all this, they are giving Chicagoans an opportunity to support the fostering of the art of the theatre — to make Chicago important in this field of art — for it is in the Little Theatre that the great actors of the future are trained.

The J. Bradley-Griffin Studios in the Fine Arts Building at 410 S. Michigan Avenue are a beehive of activity. By day there are teachers of music, voice and drama, at work with their pupils. On Saturday afternoons there are rehearsals by the Junior Drama group. In the evenings there are rehearsals of the Uptown Players group, — young people who work all day for a livelihood and then spend their evenings working at the art they love.

Miss Lenore Brown is Mr. Brad-

ley-Griffin's assistant at the studio, and this season, the 15th season of the Uptown Players, there was formed under her direction, The Uptown Players Junior Theatre.

It all sounds very simple, the story of this growth, when it is put on paper in this laconic fashion. But it means years and years of hard, persistent work by young people who really have a vision and a dream — a dream of fine art and culture and high class entertainment: a belief that young people working together in earnest can make any dream come true.

Some of these very young people of the Junior group may never become actors, but their lives will be enriched, they will acquire a grace and poise and a sense of appreciation which they could gain in no other way as quickly. And some there will be who will become The Uptown Players of the future — and after that perhaps it only lies with them as to what they may become, for the start of better things is surely in this training which the young children thus receive.

The Women of the Peoples Church feel that such a record as this is proof that The Uptown Players is a worthwhile project to encourage.

At the recent Annual Church Banquet, Mr. Bradley-Griffin gave a verbal report in which he included some figures of the expense to which The Players are put in the giving of some of their productions — notably in the giving of the truly beautiful performance of "Romance" this season —where there was an item of $375 for stage hands alone, and many other items which made those present realize the responsibility of the undertaking.

It is a splendid thing for The Peoples Church to sponsor a Drama Group. It is also a splendid responsibility, and if the church is to have the credit of an Uptown Players, it would seem worth while to feel the responsibility also.

So the women of the church are planning theatre parties for the evenings of Friday and Saturday, April 18th and 19th, when The Players will present "Ladies in Retirement", a mystery comedy by Edward Percy and Reginald Denham, with Lenore Brown, Juliet Barker, Elda Hutton, Robert Leser and several others in the cast.

All who plan to join the parties should get in touch with any of the officers of the two Women's Clubs of the church.

• • •

The Professional and Business Woman's Club

•

Perhaps you have been to California, "The Land of Superlatives" — so have all the members of the club who attended the meeting of February 24th; for the Club's Downtown Press Chairman, Mrs. Louise K. Appel, took all the audience present with her on this night. California was seen not only in black and white, but in the beauty of its natural coloring — and then everyone went to the Fair. Vicariously? But what of that? We had a grand trip and greatly enjoyed it.

Mrs. Appel's interesting lecture leads one to feel that there are other members of the club who have much to offer, and it is to be hoped that more and more, as the club grows older, these interesting people will be discovered. The members felt indebted to Mrs. Appel for her time and effort in the business of preparing this interesting evening for us.

Miss Elda Hutton, of the Uptown Players, winsome daughter of one of the club members, gave a short recital, reading several

poems. There were many compliments offered on her fine interpretation.

The Club presented Sam Campbell, Philosopher of the Forest, on March 6th. Mr. Campbell is well known throughout the country for his fine pictures of the West, and in addition he shows pictures of "Wegimind", his sanctuary for wild life (which he says isn't really wild) up in Northern Wisconsin. Added to this, Mr. Campbell has a fine philosophy of life, a bit of which he gives his audience, and which is contained in his little book "Nature's Messages of Peace." Everyone is sure to remember little "Inky" the docile porcupine, shown in the sanctuary picture.

This latter affair was one of the club's outstanding successes of the season, because of much cooperation through the church. Many of the church organizations helped to sell tickets, notably the Woman's Club. The women in the Peoples Church, both the daytime and the evening groups, are certainly showing fine cooperation and all gladly work together for the success of all the church affairs.

March 10th was a most enjoyable evening in the club, culturally and artistically. Mr. Edward H. Redman, Field Worker in the church for the past three years and honor student of Meadville Theological Seminary, who is graduating this spring to become a Unitarian minister, gave "An Hour With the Poets", giving brief biographies, supplemented with recordings in which the poets read their own works.

Mr. Redman had made excellent selections, giving a program of variety, with the East and the West represented, and with several fine musical additions. It was quite evident that many of the members have a keen appreciation of poetry. Mr. Redman was very kindly and gracious, repeating some of the numbers for members who came a little late, and adding other numbers on request.

Not many members of the Club missed the program of March 24. Those who did were the losers. Lenore Brown, Director of the Uptown Players Junior Theatre and assistant to J. Bradley-Griffin of the Bradley-Griffin Studios, presented a varied and delightful program. Miss Brown gave some poems and character dramatizations. She is a character actress of very fine ability, giving unusually sympathetic interpretations to a wide variety of roles.

• • •

DR. BRADLEY'S NEW BOOKS

•

We are glad to announce the publication of two new books by Dr. Preston Bradley:

"NEW WEALTH FOR YOU"

Published by Frederick A. Stokes & Company of New York.

"MEDITATIONS"

A book of selected meditations from Dr. Bradley's Sunday morning services.

Published by The Monastery Press.

"New Wealth For You" may be purchased at any book store for $1.50.

"Meditations" will be on sale at the church for $1.00.

These books are highly inspirational and helpful reading—just the thing to pick up at any time in those quiet moments which are beneficial to us all. They are especially encouraging for these difficult times.

In thinking of birthday gifts, these books will prove particularly satisfactory.

Dr. Bradley Kept the Following Engagements During the Month Ending March 15th, 1941:

(Dr. Bradley's engagements, including funerals and weddings, are listed from the 15th to the 15th of each month.)

FEBRUARY

16—Two services. Peoples Church.
Address. Auditorium Theatre. Herbert Hoover spoke re Feeding Europe.
17—Radio Address. WGN.
Address. Lawn Manor Temple.
18—Address. Drake Hotel. North Central Kiwanis.
Radio Address. WGN.
Address. Edison High School.
19—Radio Address. WGN.
Book Lecture. Peoples Church.
20—Radio Conference. NBC.
Radio Address. WGN.
Attendance Bean Supper. Peoples Church.
Address. North End Woman's Club.
Address. Washington Blvd. Temple.
21—Radio Address. WGN.
Address. Wendell Phillips High School. Chicago Civil Liberties Committee.
22—Address. Northern Indiana Reserve Conference. 1st Presbyterian Church, South Bend, Ind.
Radio Address. NBC-WLS. "George Washington" broadcast from Chicago Historical Society.
23—Two services. Peoples Church.
24—Radio Address. WGN.
Annual Address. Boy Scouts' Leaders' "Appreciation Dinner" North Shore Congregation.
25—Radio Address. WLS.
Radio Address. WGN.
26—Address. Ill. Retail Hardwaremen's Assn. Sherman Hotel.
Radio Address. WGN.
Book Lecture. Peoples Church.
27—Radio Address. WLS. Round-Table Jews and Christians.
Radio Address. WGN.
Annual Lecture. Friends of Literature. Curtis Hall. Fine Arts Bldg.
28—Radio Address. WGN.

MARCH

2—Two services. Peoples Church.
Address. Daughters of Zion. Stevens Hotel.
3—Address. Channing Hall. Woman's Club of The Peoples Church.
Radio Address. WGN.
29th Annual Dinner of The Peoples Church. Edgewater Beach Hotel.
4—Address. Mid-West Hotel Men's Convention. Palmer House.
Radio Address. WGN.
Address. Annual Banquet I. W. L. A. Hobart, Ind.
5—Radio Address. WGN.
Book Lecture. Peoples Church.
Address. Lakeview B'nai Brith. Belmont Hotel.
6—Radio Address. WGN.
Address. Food Products Club. Sherman Hotel. (12th Annual Address.)
7—Radio Address. WGN.
9—Two services. Peoples Church.
10—Radio Address. WGN.
Board Meeting. Peoples Church.
11—Book Review. Portage Park Woman's Club.
Radio Address. WGN.
12—Radio Address. WGN.
Radio Address. NBC network.
Book Lecture. The Peoples Church.
13—Address. Park Lions' Club. Oak Park Arms Hotel.
Radio Address. WGN.
14—Radio Address. WGN.
Address. Scotch-Irish Society. Drexel Park Presbyterian Church.
15—Address. Autographing Book Party. Marshall Field's.

Christenings in the Peoples Church

MARCH

16—Peter Joseph Bistolfo, son of Mr. and Mrs. John Bistolfo.

Funerals

FEBRUARY

19—Adelaid Davidson. Interment, Rosehill.
21—Anna Hughes. Interment, Mt. Emblem.
24—Dr. William Miller. Cremation.
27—Virginia Chaney. Interment, Rosehill.

MARCH

1—Thomas Dolan. Interment, Elm Lawn.
Edward R. Nelson. Interment, Graceland.
4—Mrs. Helen Grindle. Interment, Oakwoods.
Agnes Snitzer. Interment, Oakwoods.
5—Alice Tone. Cremation.
8—Imogene Eicksman. Interment, Memorial Park.
10—Martin Lerna. Interment, Mt. Olive.

Weddings

FEBRUARY

17—Heinz Schultz and Elmira Bellair
22—August William Rose and Alma Spackeen
27—Theodore H. Wheeler and Verna D. Horres

MARCH

8—Daniel Mechrony and Margaret Moessing
Armin Hennings and Aylce Holt
15—Charles G. Ade and Alice R. Wright
Curtis E. Christensen and Phyllis J. Umbright

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CHURCH ORGANIZATIONS

WOMAN'S CLUB

Meets regularly every other Monday in Channing Hall.

April 14—Annual Reports of Officers and Chairmen (10:00 a.m.) Club Institute (1:00 p.m.) Election of Officers.

28—Annual Spring Luncheon: Mabel Manghini, Soprano. Speaker: Dr. Preston Bradley.

YOUNG PEOPLES' CLUB

Meets regularly first and third Monday evenings in Channing Hall.

PROFESSIONAL AND BUSINESS WOMAN'S CLUB

Meets regularly second and fourth Monday evenings in Hall B.

April 14—Annual Old Fashioned Square Dance Party—Channing Hall—Everyone invited.

28—Annual Election of Officers. Annual reports of Officers and Chairmen.

May 10—Annual Spring Dinner—Honorary Members will be Guests of Honor.
Speaker: Dr. Preston Bradley.

MEN'S CLUB

Meets regularly every fourth Monday evening in Channing Hall.

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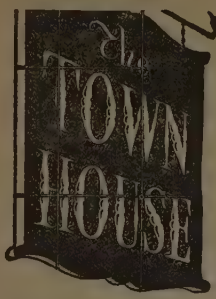

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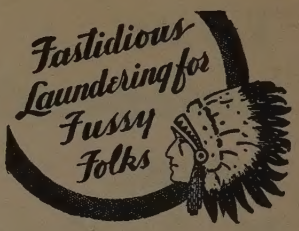

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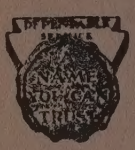
of the quality and economy that are inherent in our services has contributed in no small measure to the reputation and growth of our organization.



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